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the native inhabitants of three Syrian towns, and for Armenians now living in and near Beyrouth. Observations on the last five characteristics are presented for samples of two tribes of Syrian Bedouin. The effect of inbreeding on blood groups and types is discussed.

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THE VILLAGE IN THE NATIONAL LIFE OF LEBANON

Afif I. Tannous

THE MIDDLE EAST reveals itself most fundamentally through a study of its rural society. There is indeed no other road to an authentic understanding of this part of the world. Agriculture is the mainstay of its economy; it also holds the greatest promise for widespread economic development. Of even greater importance, however, is the human factor: between 70 and 80 percent of the people of the Middle East are rural, depending upon agriculture for a living. By sheer numbers, if nothing else, these masses of the population would constitute the substance of national character. But more than that, they have a distinctive culture of their own which has determined the wide base upon which national life must develop. That this basic stratum of Middle East society is inarticulate and has been ignored for long centuries does not alter its fundamental significance.

The rural society of the Middle East consists of two major segments — the pastoral tribe and the agricultural village — which supplement and merge into each other, economically, biologically, and culturally. In some countries of the area, for example Saudi Arabia, Syria, Iraq, and Iran, the nomadic or semi-settled tribe plays a significant role.[1] In others, such as

[1] Afif I. Tannous, "The Arab Tribal Community in a Nationalist State," *Middle East Journal*, I (1947), 3-15.

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under a Christian governor. Already for one generation, after the interruption caused by the Napoleonic Wars, missionaries from Western Christendom had been laying the foundations of an intellectual revival—chiefly among the Lebanese Christians, but also in the Syrian cities; and the foundation in 1866 of the Syrian Protestant College (renamed in 1920 the American University of Beirut) is a landmark in the early history of Arab nationalism. Religious minorities thus acquired the habit of looking to some Western patron for material support and for protection against the majority of their neighbours and their governors; thus the Maronites depended on France, the Orthodox on Imperial Russia, the local Jews on the Alliance Israélite and on Britain, the Protestants on the United States, Britain, or Germany. Emigration to the Americas or Europe further opened the cultural windows of Christian Lebanon and emigrants to Egypt founded there a modern Arabic literature, while the granting of public utility concessions, especially for railways, to French companies and others increased the Western interest in the country.

In the first decade of the twentieth century, the Young Turks, who were at first supported by the leaders of the early Arab nationalism, rose to power; but it soon became apparent that the Young Turk was to be as much a despot as the Sultan. The Arab intelligentsia of Beirut and Damascus chose, therefore, to look to the Western Powers for support[1]—a decision which they may well now be regretting. The Ottoman Governor of Syria, Jamal Pasha, carried out a drastic 'purge' of the urban nationalist leaders in 1916, but the nationalist cause had been taken up at a safer distance by the Sharif Hussein of Mecca and his sons Faisal and Abdullah, who had been in correspondence with the British authorities in Egypt since before the outbreak of the First World War.[2] Their Arab Revolt was a response to Jamal Pasha's purge and the prospect of similar measures in the Hejaz. Brilliantly organized by Colonel T. E. Lawrence, it effectively harassed the left wing of the Ottoman front on the desert margin while Allenby was breaking the main resistance in the Palestine campaign. When the Ottoman front collapsed after the British victory at Megiddo, a small body of Arabs from the Amir Faisal's army were the first to reach Damascus. Faisal was given authority by General Allenby over all territory east of the Jordan, down to Aqaba, but by the Arabs he was regarded rather as an independent amir on the throne of the Umayyads. However, Faisal had scarcely appointed

[1] See George Antonius, *The Arab Awakening* (London, Hamilton, 1938).
[2] For this section see above, pp. 17–18.

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